

BUDDHISM

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&

THE CHAN SCHOOL

By

REV. YUNG HSI

Translated by

DR. CHOU HSIANG-KUANG

M.A., Ph.D. (Delhi)

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AND
THE CHAN SCHOOL OF CHINA

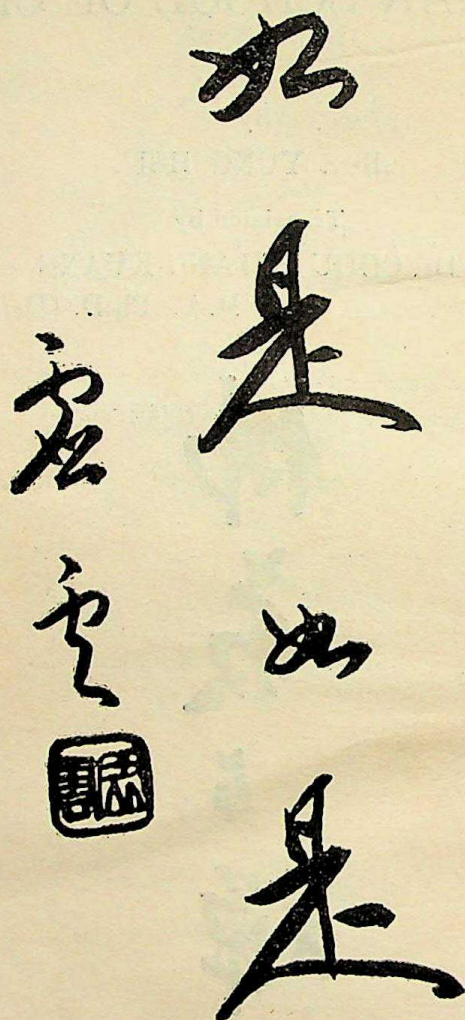
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The Abbot Hsu Yun's Calligraphic Message:
"It is thus and this; it is thus and this".

雲公和尚法相



這個癡漢有甚來由
末法無端為何出頭
嗟茲聖脈一髮危秋
拋却已事專為人憂
向孤峯頂直鉤釣鯉
入大海底撥火煮漚
不獲知音徒自傷悲
笑破虛空罵不啣留
噫問渠為何不放下
蒼生苦盡那時休

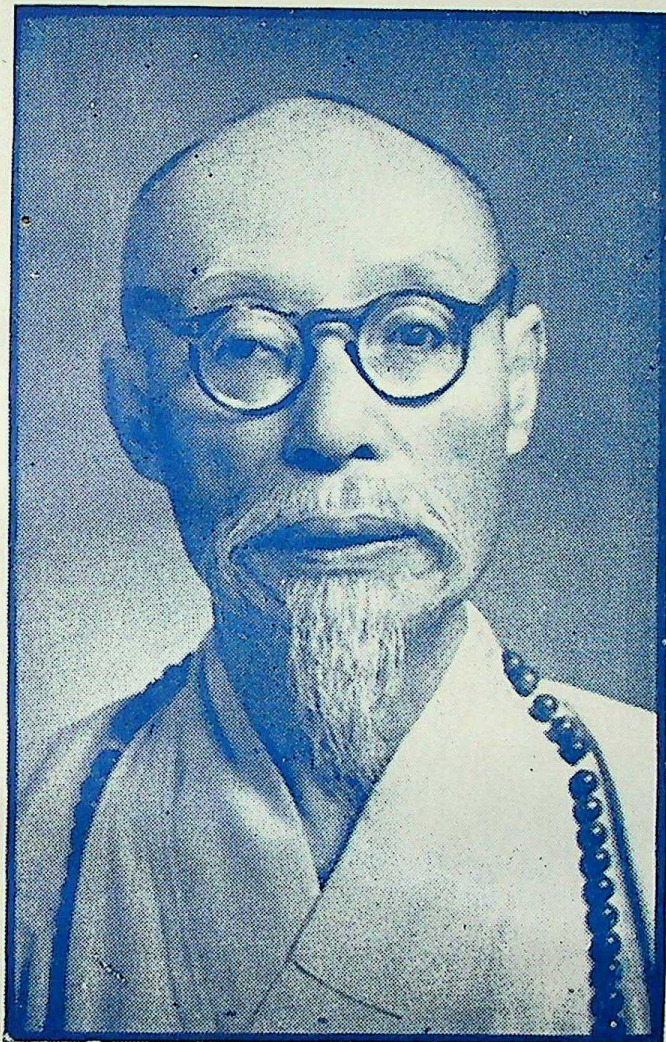
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弟子寬慕兼沐敬書

The Abbot Hsu Yun

Hsu Yun, the most eminent teacher of Chan (Dhyana) Buddhism in the Republic of China, is now one hundred and sixteen years old. He was born in the district Chuan-Chow of Fu-Chien province in 1840. At the age of 19, he entered the Yung Chuan Monastery of Fu-Chow, where he received the fundamental teachings of Buddhism from Rev. Miao Lien. At the age of 31, he had thorough grasp of the essentials of Buddhism from the doctrines of the Tien Tai School, while he called on the well known priest Chin-yung at Tien Tai mountains. Later on he used to be on lecture tours in all big cities and became the abbot of many important Buddhist monasteries in China. He explained and propagated to numerous audiences and monks how to acquire a supreme, universal, and absolute perception of the Cosmos. He had also visited many countries in the South-East Asia, in order to carry the light of Chan Buddhism to the people there. His attainment of enlightenment and holding a supernatural power are known to the people of the Buddhist field. He was once resurrected after his death for two days at Yun Men Monastery (Ju Yuan, Kuangtung) on March 11 to 12, in 1951. He had a vision at the time that he had gone to the inner court—of the Tusita heaven and listening to the lectures from Maitreya Buddha. After the changing of political picture of China, though his prominent disciples went abroad, he remained and is still residing at the Monastery of Yun Chu in Kiangsi of China. Hsu Yun comes to us like a new light shining on the earth: his mission is to transform this unhappy and imperfect world of men, so long subjected to falsehood and death and suffering into a happy and perfect kingdom of human beings.



Rev. Yung Hsi



Dr. Chou Hsiang-Kuang

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The Great Tao is without form,
The Absolute is without opposite;
It is both empty and unmoving,
It is not within the flow of Samsara;
The Three Realms do not contain it,
It is not within past, future, or present.

—Nan-chuan.

Like the clear stillness of autumn water—pure and without activity; in its tranquil depths are no obstructions. Such an one is called a man of Tao, also a man who has nothing further to do.

—Lin-yu.

BUDDHISM AND THE CHAN SCHOOL OF CHINA

(The Speech was delivered at the New Asia College, Kowloon, Hong Kong, on March 14, 21, and April 18, 1954).

INTRODUCTION

At the request of Prof. Tang Chun-Yi of the Department of Philosophy of the above college, I am giving this talk on Buddhism and Chan School of China. The subject is too wide and I don't know from which point to start. Today more than a hundred people have gathered, most of whom have received higher education. They are anxious to pursue Oriental culture. Some of these men are famous scholars. I feel very happy therefore to see them. Before I talk on this subject I shall explain my attitude to Buddhism. Forty years ago I remember, I was doubtful about the truth of Buddhism and was against it. Towards the end of the Ching dynasty, I very much liked to read the **New People's Journal** and the Chinese translation of books on western philosophy, literature and so forth. I felt at the time that the 20th century is a scientific age in which religion has no place. That being my view, I had written several articles attacking religious beliefs. At the same time, I was of the view that there was no difference between Buddhism and other religions. I had my doubts about the following five points in respect of the Buddhist religion :

1. Buddhism preached a negative religion, not responsible to society.
2. Buddhists were imagining of another unreal world, and therefore it propagated the idea of unreality.
3. If all men and women become monks and nuns, the world would come to a standstill.
4. If Buddhism was good why India was conquered by the British?
5. The ceremonies and rites of Buddhism led people to superstition.

Bearing these five points in mind, I wrote several articles in newspapers advising monks to be worldly men and nuns to get married. After the establishment of the Republic of China in 1911, there were many Buddhist Upasakas in Shanghai, like Wang Yi-Ting, Po Yi-Shen and Ti Chu-ching. They published a Buddhist journal called **Fu Hsueh Chung Pao**, or **A Collective Journal of Buddhist Learning**, for propagating the religion. Reading their contributions I became very angry. I was in Canton at the time and I sent one hundred Chinese dollars to a friend in Shanghai, asking him to buy Buddhist religious books. The Buddhist book **Liu Tsu Tan Chin** or **Sutra Spoken by the Sixth Patriarch, Hui Neng**, on

the **High Seat of the Gem of Law** was priced 20 cents only and the book of **Surangama-Sutra** was sixty cents. Therefore one hundred dollars could buy plenty of Buddhist books. I started reading the books with some prejudice. After six or seven months I got some knowledge of the Buddhist religion and came to the conclusion that everybody should possess some knowledge of Buddhism. Having acquired this knowledge of Buddhism, I am now ready to answer the five points regarding which I had doubts:

Note: Chan means 'Meditation', corruption of the Sanskrit word, Dhyana; also called Tsung-Men, 'Door of Escape.'

1. On the negative side, Buddhism taught people to be above lustfulness, hatred and ignorance and on the positive side Buddhism taught people to follow the commandments and attain spiritual wisdom through meditation. If people followed the principles laid down, they will attain the wisdom of the truth, of the beauty and of the completeness. Therefore such people would be the leading figures of society in their life, and when they passed away their wisdom will remain in their Alaya or Repository Consciousness, so that they may re-appear when they were re-born in their future life, and whatever station in life they occupied either monks or Upasakas, or high officers, or scientists or philosophers, they would occupy eminent position in society.
2. Followers of Buddhism might covet Amitabha's Paradise of the Western World, but this Western World is in their heart and in their very place.
3. If we follow the Buddhist doctrines we can attain Buddhahood without going to the monasteries. The number of monks and nuns is very small, probably one in a thousand and they can by no means annihilate humanity.
4. After the Buddha attained Nirvana one thousand years ago, Hinduism was making great progress and the Mahayana Buddhism could not make similar progress. Only the Hinayana Buddhism prevailed in Ceylon, so India's conquest by the British had nothing to do with Buddhism.
5. The aim of Buddhist Vinaya or commandments is to teach people how to attain enlightenment. Its aim is not to lead people to superstitious ways.

Now I realized that by writing articles attacking the Buddhist religion I made very great mistake. At that time I wanted to become a monk and give up all worldly affairs and devote my time to the study of Buddhism. Pre-occupation and pressure of works however didn't allow me to do so. Later on I read **Saddharma-Pundarika Sutra** that Buddhist canons and general books on any subject are in accord with Buddha's Dharma. Therefore, after office hours, I used to do meditation at home, and now I have some idea about spiritual experiences. In the 9th year of the Republic of China (1925 A.D.), one day I felt that Buddhist canons are very valuable for the people to learn. In Canton there are many

Buddhist monasteries occupied by the armies, we are unable to get Buddhist books from there. Therefore I collected some Buddhist friends and opened a Reading Hall of Buddhist Books and a Publishing House at Temple of Grand Buddha in Canton. Thereafter I was doing the work of propagation of Buddhism. This is my confession.

I shall now proceed to give my ideas about Buddhism, the Chan School of Buddhism and the relations between Buddhism and the Chan School.

CHAPTER I

BUDDHISM

The Buddha is the final attainment of enlightenment as against mundane affairs and living beings. Ignorance means living beings, and enlightenment means Buddha. Sakyamuni who realized this doctrine had great pity and compassion for living beings. He wanted living beings should be enlightened. He preached his doctrine of Buddhism for forty-nine years. His lectures were collected in books forms called Tripitaka of Twelve Divisions of the Mahayana canons. The Tripitaka is Pitaka of Sutra, Pitaka of Vinaya and Pitaka of Sastra. The Twelve divisions of the Mahayana canons are given as follows :—

- | | | |
|-------------------|----------------|----------------|
| 1. Sutra; | 2. Geya; | 3. Gatha; |
| 4. Nidana; | 5. Itivrttaka; | 6. Jataka; |
| 7. Adbuta-dharma; | 8. Avadana; | 9. Upadesa; |
| 10. Udana; | 11. Vaipulya; | 12. Vyakarana. |

Some people say that among this twelve division of Sutras, two belong to Hinayana and the rest are Mahayana. It is incorrect. As a matter of fact the Sutras of Mahayana and Hinayana which were preached by Buddha are contained in these twelve divisions. If we wish to understand, what Buddhism is we must know what is Five Periods of Buddha's Teachings, the Ten Schools of Buddhism and the Five Vehicles conveying the Karma-reward which differs according to the vehicle.

(A) The Five Periods of Buddha's Teachings

Sakyamuni Buddha who preached the doctrines of Buddhism can be divided into five periods of teachings. According to Tien-tai School they are :—

1. The **Avatamsaka** or first period in three divisions each of seven days, after his enlightenment, when he preached the contents of this Sutra.
2. The twelve years of Buddha's preaching the **Agamas** in the deer park.

3. The eight years of preaching Mahayana-cum-Hinayana doctrines, the **Vaipulya** period.

4. The twenty-two years of Buddha's preaching the **Prajna** sutras.

5. The eight years of Buddha's preaching the **Saddharma-Pundarika Sutra** (and, in a day and a night, the **Nirvana Sutra**.)

The Tien-Tai School also classified the Buddha's teachings into eight kinds of doctrines, which eight are sub-divided into two groups; the one is four kinds of teaching of the content of the Truth accommodated to the capacity of Buddha's disciples and the other four modes of instruction. The eight kinds of doctrine are given below :—

1. The Tripitaka teaching, for Sravakas and Pratyekabuddhas, the Bodhisattva doctrine being subordinate; it also included the primitive Sunya doctrine as developed in the **Satyasiddhi Sastra**.

2. His later 'intermediate' teaching for Sravaka, Pratyekabuddha, and Bodhisattva, to which are attributed the doctrines of Dharmalaksana and Madhyamika.

3. His differentiated, bodhisattva teaching, definitely Mahayana.

4. His final, perfect, bodhisattva, universal teaching as preached in the **Saddharma Pundarika Sutra**.

The four methods of instruction are :

1. Direct teaching without reserve of the whole truth, e.g., the **Avatamsaka Sutra**.

2. Gradual teaching, e.g. the **Agama**, the **Vaipulya** and **Prajana Sutra**s.

3. Esoteric teaching, only understood by special members of the assembly.

4. Indeterminate teaching, from which each listener would derive benefit according to his intertation.

The five divisions of Buddhism according to the Hwa Yen (Avatamsaka) School as follows :—

1. The primary stage of Mahayana, with two sections the realistic and Idealistic.

2. The Hinayana which interprets Nirvana as annihilation.

3. The Mahayan in its final stage, teaching the 'Suchness' and universal Buddhahood.

4. The intuitive school, e.g. by right concentration of thought, or faith, apart from 'works'.

5. The perfect teaching of the Hwa Yen, combining all the rest into one all-embracing vehicle.

The above five are now differentiated into ten schools of thought:

1. The school of the reality of self and things.
2. The school of reality of things but not of soul.
3. The school of things which have neither creation nor destruction.
4. The school of present things are both apparent and real.
5. The school of common ideas are wrong, fundamental reality is the only truth.
6. The school of things are merely names.
7. The school of all things are unreal.
8. The school on Bhutatathata is not unreal.
9. The school of phenomena and their perception are to be got rid of.
10. The school of the perfect, all-inclusive, and complete teaching of the One Vehicle.

The above said ten schools of thought, from the first to the sixth are belonging to the Hinayana Buddhism, while the seventh belongs to the primary stage of Mahayana, the eighth to Mahayana in its final stage division, the ninth belongs to intuitive school and the tenth belongs to the school of perfect teaching of Hwa Yen.

Besides the classification of Buddha's teachings by the School of Tein Tai and Hwa Yen and there is also as defined by the Dharmalaksana School into three periods such as:—

1. When Buddha taught the reality of the Skandhas and elements, but denied the common belief in real personality.
2. When Buddha negated the idea of the reality of things and advocated that all was unreal.
3. The Madhyama, that mind is real, while things are unreal.

(B) The Ten Schools of Buddhism

The traditional number of Schools is ten and their names are derived either from the principal Scriptures or from fundamental doctrine, or from the locality where they were founded or flourished later, e.g.:—

(1) The School of Chu She: The name of this school is derived from the Sanskrit word, Kosa, meaning **Abhidharma-kosa-sastra**, which composed by Vasubandhu, its principal scripture. This is also called the School of Reality.

(2) The School of Cheng Shih: This school based itself on a Scripture of which the Sanskrit name is **Satya-sidhi-sastra** of Harivarman, from which its name 'True Success' is taken. It is the Chinese equivalent of a subdivision, called Sautrantika, of the Madhyamika School in India.

(3) The Vinaya School: This school takes its name (Lu Tsung) from the Chinese word 'Lu', which is used as the equivalent of the Sanskrit

Vinaya. Another name for it is the Nan Shan Tsung, taken from that of hill in Shensi province. The founder was Tao Hsuan, who laid little stress on doctrine but considered strict discipline essential to religious life.

(4) The School of Three Sastras: This school takes its name (San Lun Tsung) from the fact that it is based on three Sastras. The names of the three Sastras on which it is based are as follows:

- (a) **Madhyamika Sastra** by Nagarjuna;
- (b) **Dvadasanikaya** by Nagarjuna; and
- (c) **Sata Sastra** by Aryadeva.

(5) The Tien Tai School: This school found by Chih-I of the Sui dynasty. It is nominally based on the scripture known as **Saddharma-pundarika Sutra**, from which the school derives its alias.

The School of Tien Tai founded the theory of "Three Chih or Cessation", "Three insights", "Three dogamas" and the 'Six stages of Bodhisattva developments' etc.

The School denied the reality of all phenomenal existence, and defined the noumenal world in negative terms, its aims seems not to have been nihilistic, but the advocacy of a reality beyond human conception and expression, which in our terminology may be termed a spiritual realm.

Note: (1) In practice there are three methods of attaining the Samadhi, 1. by fixing the mind on the nose, navel etc.; 2. by stopping every thought as it arises; and 3. by dwelling on the thought that nothing exists of itself, but from a preceding cause.

(2) The Three Studies (Insights): 1. Study of all as void; 2. Study of all as unreal; and 3. Study of all as the Via Media inclusive of both.

(3) The Three Dogmas laid down by Tien Tai School are: 1. By Sunya is meant that things causally produced are in their essential nature unreal; 2. though things are unreal in their essential nature their derived forms are real; and 3. but both are one, being of the one or reality.

(4) The Six Stages of Bodhisattva developments are: 1. Realization that all beings are of Buddha-nature; 2. the apprehension of terms, that those who only hear and believe are in the Buddha-law and potentially Buddha; 3. advance beyond terminology to meditation; 4. approximation to perfection in purity; 5. discrimination of truth and its progressive experiential proof; and 6. perfect enlightenment i.e. fruition of holiness.

(6) The Hua Yen School: It is taken from the title of the **Buddhavatamsaka Mahavaipulya Sutra**, meaning **The Expanded Sutra of the Adornments of Buddha**. Hsien Hsiu is regarded as the first patriarch of the School in China.

(7) The Tzu En School: It is taken from the name of a Buddhist monastery in the province of Shensi and was founded by Hsuan-tsang, the founder of Dharmalaksana School of the Tang dynasty. His disciple, Kuei-chi who lived in the Tzu En Monastery through his whole life, and it therefore also called.

(8) The Chan School: It is also called the Hridaya School, and shall be discussed later on.

(9) The School of True Word: It is also called Mi Tsung, 'Secret Teaching.' Its two chief texts are: the **Vairocana Sutra** and the **Sutra of Vajra Apex**. The three esoteric duties of body, mouth, and mind are to hold the symbol in the hand, recite the Dharanis as the principle of the eternal.

(10) The School of Pure Land: Established by Priest Hui-yuan of the Tsin dynasty. The chief tenet of this School is salvation by faith in Amitabha's Sukhavati (Pure Land). It is also called the Lotus School, because the founder lived in a monastery by the side of a lotus-pond at Lu-shan mountains.

Only half of the above said Ten Schools of Buddhism was produced in China itself. They talk about doctrines like heavenly flowers dropping everywhere and technical terms so thickly gathered like groves. I cannot explain it within such a short time, I think most of the young audiences will feel mystified and will not be able to catch the point. As a matter of fact, at Buddha's time there were not so many schools. I want you to understand it easily, I will give a sketch on Dharmaparyaya of the Five Vehicles of primitive Buddhism in order to make you like a bird which survey the surroundings.

(c) Dharmaparyaya of the Five Vehicles of Buddhism.

The five vehicles conveying to the Karma-reward which differs according to the vehicle; they are generally summed up as follows:—

1. Rebirth among men conveyed by observing the five commandments namely against killing, stealing, adultery, lying, and drinking intoxicating liquors. The observance of these five ensures rebirth in the human realm and away from sufferings of the three directions of reincarnation, the Naraka-gati or that of hells; Preta-gati, of hungry ghosts and Tiragyoni-gati, of animals.

2. Rebirth among the Devas by the ten forms of good action. It will ensure the people away from the eight distresses—birth, age, sickness, death, parting with what we love, meeting with what we hate, unattained aims, and all the ills of the five skandhas.

3. Rebirth among the Sravakas by the four noble truths. The four are Duhkha (suffering), Samudaya (cause of suffering) Nirodha (cessation of suffering) and Marga (noble path which leads to salvation). if we wish cessation of the sufferings as void and extinct, we have to cultivate the Bodhipaksika Dharma or thirty-seven conditions leading to Buddhahood. Arhat is the highest type among the Sravakas.

4. Rebirth among Pratyeeka-buddhas by the twelve Nidanas. The observance of these twelve Nidanas ensures to attain the Pratveka-Buddha one who seeks enlightenment for himself, defined in the Buddhist Sutra as a believer who is diligent and zealous in seeking wisdom, loves loneliness and seclusion, and understands deeply the Nidanas.

5. Rebirth among the Buddhas and Bodhisattvas by the Six Paramitas. The six Paramitas are the six things that ferry one beyond the sea of mortality to Nirvana as follows:—

- (a) Dana Paramita, charity, including the bestowing of the truth on others;
- (b) Sila Paramita, keeping the commandments;
- (c) Ksanti Paramita, patience under insult;
- (d) Virya Paramita, zeal and progress;
- (e) Dhyana, contemplation; and
- (f) Prajna Paramita, wisdom, the power to discern reality. It is the last which carries across the Samsara to the shores of Nirvana.

The above-mentioned five vehicles conveying the Karma-reward are the process of leading laymen to Buddha-hood. Buddha preached these Five Commandments, the Ten Forms of Good Action, the Four Noble Truths, the Twelve Nidanas and the Six Paramitas upon the ordinary people are very common things. There is nothing strange or wonderful about them. Everybody can cultivate spirituality by following these methods and thereby attain Buddhahood. This is the original phase of primitive Buddhism. Every one should depend on himself to cultivate spiritual life. There was no such thing as superstition. The twelve divisions of Buddhist canons which were preached by Buddha were meant for bringing out wisdom and make people realizes that Buddha-nature is inside them. The Buddhist Sutras are like fingers that point to the moon, but the finger is not the moon. A Buddhist sage said: "Sutras are like yellow leaves which being brought before a child make him stop crying." If we study the Sutras word by word, we shall do just as we cut the yellow leaves into different shapes. A Buddhist scholar Su Shan-jen said; "If we speak only a yard, we do just asmuch as we do by speaking one foot." It means that it is better to do a little than to speak too much. The man who has too much knowledge from the books is always away from spirituality.

We have noted the Dharmaparyaya of Five Vehicles of Buddhism. There were no Mantras or ceremonies, neither any emphasis on spell or charms. Seven hundred years after Buddha had attain Nirvana, there were not many eminent Buddhists to succeed to his position, therefore Hinduism came into prominence again. One Nagarjuna was born. He introduced Hindu rites and ceremonies into Buddhism. Therefore a School of True Word was established. There are many Gods of the School of True Word that were taken from Hinduism, for example, the Ming-Wang of Three Periods like Mahatejas etc. incarnation of Lord Shiva. Such things Buddha did not mention in his time. The School of True Word which was introduced in China during the Tang dynasty. Though it contains many good things deal with spiritual cultivation. But from that time till now there was none to follow its true methods to attain Buddhahood. We only

have seen those followers of this School who pray for fortune and other good things for the people, and when people die they chant mantras and make prayers. They may go to heaven. But still they have many good ideas. Afterwards the followers of this School were influenced by the Taoists. They make paper dolls, paper horses, paper houses etc. They have forgotten their own original ideas and changed the face of Buddhism. It is for this reason that many people think that Buddhism would lead to superstitious ways. This evening there are many eminent scholars here, who should study this Dharmaparakaya of Five Vehicles of Buddhism. An ancient worthy said: "There is an immortal on the edge of colourful clouds. He holds a red silken fan which covers his half face. People should quickly see the immortal, but not his fan."

CHAPTER II

The Chan School

The doctrine of the Chan School is the superior truth of Buddhist religion. We cannot explain it by speech or words. There are many followers of the Chan School, but few with whom we can discuss things. During the Sino-Japanese War (1937-1945), I was a layman, and I was serving under the Government at Northern Kuantung province. During my leisure hours, I used to contact an eminent Buddhist monk whose name was Hsu Yun. He is a great abbot of Chan Buddhism. Afterwards I became his disciple, and he gave me a Buddhist name called Kuei Yun. This old abbot always asked people to recite Buddha's name. If any one asked him what was Chan Buddhism, he answered by saying who is reciting Buddha's name? Therefore, only one or two people were able to be taken by him as Sthavira disciples. During this period of degeneration and extinction of the Buddha-Dharma, very few people could understand the true meaning of Chan Buddhism. It was not that Abbot Hsu Yun didn't wish to teach people, but it was the people would not understand his teachings. To-night more people have attended my lecture than last time. This goes to show that more people are interested in Chan Buddhism. This is a sign that Buddha-Dharma has passed the period of decay, and is now rising. I shall divide this chapter into six sections:

(A) The Origin of the Chan School.

Sakyamuni Buddha who had been forced to modify his doctrines to suit the capacity of his disciples, once picked up a flower and held it up for the assembly of monks to see. One of them, Mahakasyapa, responded to this gesture with a smile, indicating that he alone understood the profound truth it signified. The Buddha then called him aside and said: "I have here a True Dharma, a wonderful way leading to Nirvana. This is the reality which is not seen and a very subtle form of the Dharma. I now

give it in your keeping. Guard it well." From Mahaksyapa, this knowledge was handed to Aranda, and from him to a succession of twenty-eight Indian patriarchs, the last of whom was Bodhidharma. He noticed five hundred years after Buddha's attainment of Nirvana that the light of Prajnaparamita will shine in China. He is said to have reached China by sea in 527 A.D., and became the First Patriarch of the Chan School of Buddhism in China. He was followed by five others, the last of whom was Hui Neng. During his time the Chan School of Buddhism greatly spread over in China. When the Sixth Patriarch, Hui Neng attained enlightenment, his Guru, the Fifth Patriarch, told him that when Bodhidharma came to China people didn't believe in Chan Buddhism and therefore according to our tradition the Dharma Kasaya (monk's robe) is handed over to the next disciple, so that he may be recognized as a patriarch. But since people came to believe in Chan doctrine there was no need for handing over the Kasaya otherwise it would be used as quarreling point. According to the tradition of the Chan School, there are 33 patriarchs, (ending with Bodhidharma in China, and he is also known as the first patriarch of China, was followed by five others). This shortly is the origin of the Chan Buddhism.

(B) The Fitness of the Chan Buddhism.

Though Buddhism prevails in many countries, why is it, it may be asked that the light of Prajna-paramita shines only in China. There are two reasons for this: (1) The doctrine of this School can be realized only by very intellectual people, and only cultured race be able to receive it. (2) In China Confucius and Lao-tze have prepared the ground. Last time, I explained that the teachings of Confucius and Lao-tze were wider than the principles of Dharmaparyaya of Five Vehicles of Buddhism. Sakya-muni Buddha was holding the idea of pity and compassion while Confucius laid emphasis on the doctrines of fellow-feeling and righteousness. Therefore it is difficult for us to say who is superior. Moreover, Lao-tze who refuted the doctrines of fellow-feeling and righteousness, preached his ideas of quiescence and non-activity and therefore he stands very high and admired by the followers of various school of Buddhism. The Four Not, Eight Virtues, Nine Things for Thoughtful Consideration of the School of Confucianism are more compact than the Five Commandments and the Ten Good Actions laid down by Buddhism. The Four Noble Truths of Sravakas and the Twelve Nidanas of Pratyeka-Buddhas realms give emphasis on Chih Kuan. The Chapter of Chih Chih of (the Point where to rest being known) the **Book of Great Learning** is similarity towards the idea of Chih Kuan. The School of Confucianism advocated "the fast of mind and sitting in forgetfulness" while Lao-Tze's idea was to teach the people how to go back to Nature.

Note: (1) The Four Not are: "If not right and proper, do not look; if not right and proper, do not listen; if not right and proper, do not speak; if not right and proper, do not move."

- (2) The Eight Virtues are : Loyalty, Filial piety, Fellow-feeling, Love, Faith, Righteousness, Harmony and Peace.
- (3) The learned man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks, of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness.
- (4) Chih or cessation is the silencing or putting to rest of one's active thoughts. Kuan or contemplation is a more positive technique of observing and examining the nature of things.

Although they were not so reputed as Arhat or Pratyeka-Buddha, but their stage of attainment was higher. When Confucius was standing on the top of Tai Mountains, he saw horses in Wu-Men (Present Soochow), and his disciple Kung Yan-chang knew the bird's language. When Lao-tze was walking on the road, a tiger came and he didn't run away. Lao-tze never come out his house, but he knew everything that was happening in the world. Therefore, their vision was of a highest stage. The methods of Six Paramitas of Vehicle of Bodhisattvas are incorporated in the **Four Books, Five Classics and Tao Te Ching (or the way and its power)**. In China we have everything about the cultivation of spirit. We only want the method of transmission from mind to mind with the use of written canons which laid down by the Chan School of Buddhism. Bodhidharma went to China from India for the purpose of introducing this method to the Chinese people. Before that there were many Hindu monks, like Kasyapa-Matanga, Dharmaraksa Buddhadasa etc. went there and they also reached the stage of attainment. The Hindu monks of the Tang dynasty, like Subhakarasinga, Vajramati and Amogha who tried their best to teach the doctrines were unable to attract any famous Chinese scholar. Because we Chinese people look on them as very curious people. In the Chan School of Buddhism, after the Sixth Patriarch, there are many sages and saints had been produced. The great scholars of the Sung dynasty, like Chu Tze-yang, Lu Hsiang-shan etc. got something from the Chan Buddhism and they established a school of Neo-Confucianism. Therefore we can come to the conclusion that the Chan Buddhists talk about the doctrines of Buddha-nature is very much in accord with Chinese sentiments.

(C) Aims and Objects of the Chan School

The vehicle of re-birth among men teaches people how to become a good man and a good citizen; the vehicle of re-birth among Devas is to teach people how to be born in Heaven; the vehicle of re-birth among the Sravakas is to teach people to attain Arhathood; the vehicle of re-birth

among the Pratyeka-Buddha is to teach the people to be the Pratyeka-Buddhas and the vehicle of re-birth among the Bodhisattvas teaches the people how to attain the Buddhahood. The Chan School of Buddhism does not depend on anything. It will not take assistance either from Buddha, or from Dharma, or from Sangha for attainment of Buddhahood. The aims and objects of the Chan School is enlightenment of the heart and behold Buddha-nature within oneself. It goes straight to the Ocean of Sarvajna (Ocean of Buddha-wisdom). It is like gold coming out from the mine which will not go back. It will go onward and according to circumstantial conditions will assume different shapes, like bells, clocks, like a hoe and keys. The wonderful usefulness of Buddha-wisdom is unlimited. Such things are everybody's personal affairs. Its absolute methods are beyond Buddha and Patriarch's teachings. The **Vimalakirti Nirdeśa Sūtra** states: "The Norm has no analogy, since it is not a relative term." The Six Patriarch also said: "Within yourself you can see the Buddha, which, the manifestation of the essence of mind, are not to be sought from without; know your own heart by yourself, see your own inner nature by yourself, ignorance is living being and enlightenment is a Buddha; If you say you take refuge in Buddha, do you know where He is? Hereafter, let the "Enlightened One" be our teacher." Such sentences about the people revealing their own nature to attain the Buddha-hood have been mentioned in the **Sūtra Spoken by the Six Patriarch, Hui-neng, on the High Seat of the Gem of Dharma**. Therefore we have come to know the aims and objects of the Chan School of Buddhism which lays emphasis on enlightenment of the heart and behold Buddha-nature within oneself. So the Sixth Patriarch at his first speech at the Buddhist assembly by saying: "Our essence of mind (Prakrit) which is the seed of Bodhi (enlightenment) is pure by nature, and by making use of this mind alone, we can attain Buddha-hood directly." Before the Sixth Patriarch's death, he also wrote a gatha by saying:

"The Essence of Prakrit (mind) of Tathata (Suchness) is the Real Buddha,

While heretical views and the three poisonous elements (i. e. lustfulness, hatred and ignorance are Mara (Satan).....

Should we be so fortunate as to be the followers of the Sudden School in this life,

In a sudden, we shall see the World Honoured One of our essence of mind,

He who tries to seek Buddha (from without) by practising certain doctrines,

Knows not the right place where the real Buddha is to be found.

He who is able to realize the Truth within his own mind

Has sown the seed of Buddhahood.

He who has not realized the essence of mind and tries to seek Bud-dha from without,

Is a great fool motivated by wrong desire."

Thus the spirit of the Chan School of Buddhism has come out.

Moreover, We should know what the Chan School of Buddhism call the term of "Prakrit". It is different, a relative term of "Prakrit" used by Sankhya School of Hinduism. Actually the name of the word Prakrit in Chen Buddhism is hypothesis. The **Sutra Spoken by the Sixth Patriarch, Hui-neng, on the High Seat of the Gem of Dharma** states:

"It is merely as an expedient that the essence of mind is so called; but it really cannot be named by any name. This 'Non-dual nature' is called the 'true-nature', upon which all systems of teaching are based."

If there is nothing to be obtained, it is called Nature-void. Therefore School of Three Sastras is refuting the Prakrit and the Chan School wants to see the Prakrit. Theoretically these two schools seem to be conflicting, but actually they are harmonious. I have written an article on this subject which has appeared in the Bodhi Sattva Buddhist Journal (No. 29).

(D) The Methods of Gradual and Sudden of the Chan School

The Chan School is divided into Southern and Northern Sections, the former was founded by Hui-neng and the latter by Shen-hsiu. Both of them were disciples of the 5th Patriarch and received real instructions about the Chan doctrine. Shen-hsiu taught people to do meditation and concentration of mind and cultivate the spiritual experiences and gradually attain Buddhahood. Hui-neng was preaching the people to search his own heart by straight-way and attain sudden enlightenment. Because the Buddha-Dharma is one but the methods to attain it are many. The Sixth Patriarch said: "We can hardly classify the Dharmas into 'Sudden and 'Gradual', but some men will attain enlightenment much quicker than others." The **Book of Akinness of the Trio** also stated: "There are some people superior to others in mental dispositions, so far as the Great Tao (Dharmas) is concerned, the distinction of the South and the North exists not." There are all true words and real sentences. Shen-hsiu was eight feet tall and had big ears and clear eyes. His appearance was like that of a king or an emperor. When he was young, he was a scholar and travelled in the area of the Yangtse Valley. He read the **Books of Lao-tze** and **Chuang-tze** and the **Book of History** and **Book of Changes** by Confucius, and the Buddhist Tripitakas. He received instructions from the 5th Patriarch, and he was also a teacher in his Guru's monastery at Hwang May (present Hupeh province). Later on the monk Chu Fong of Wu-tai Shan, Chih Fung of Chung Tiao Shan, and Tao Shu of Hsiu Chow, who preached the Dhyana doctrine at their regions were also his disciples. The question may arise why the 5th Patriarch did not hand over the robe and the bowl to him, but transmitted it to an aborigine and illiterate monk, Hui-neng. Here

we must know that the 5th Patriarch received the doctrine directly connected with the Mahakashyapa—it was a sort of revelation to him. Because the true Dharma will be transmitted from mind to mind without the aid of canons. Therefore it must be presumed that the person had capacity to receive it. If we can attain Buddhahood through meditation and cultivation of mind then everything has been written in the Tripitaka, and there was no need of Bodhidharma to go to China. The **Ten Hymns on Mahayana** written by Pao Chi states: "The Great Tao cannot be had by activities. We talk about activities only before the lay men. If we realized the divine doctrine and go back to see the activities, then we shall know that we have wasted our time". This has explained half the secret of the theory of Chan Buddhism. When Buddha called the grand assembly, he picked up a flower and Mahakshyapa was smiling. So in a second the transmitting was complete. The Chan School always use the methods of questions by reverse to top man's flow of perception of the mind. For example, the 2nd Patriarch talked with his Guru and said 'my mind is not at peace', The 1st Patriarch said: 'Bring your heart and I will make it peaceful', and he became enlightened by this one sentence. Another example, there was a monk named Huiming who came to request the 6th Patriarch for preaching Dharma to him. The 6th Patriarch said:"

"Since the object of your coming is for the Dharma, please restrain from thinking of anything and just keep your mind blank. I shall then preach you." When he had done this for a considerable time, the 6th Patriarch said: "When you are thinking of neither good nor evil, and at that particular moment, what is, Venerable Sthavira, the real nature of yourself?" As soon as he heard this, he at once became enlightened. There was also a method that doesn't use the question of reverse, for instance, a monk was going to see priest Te-shan and they met each other on the two banks of the river. Te-shan called him by showing his fan and the monk went straight to him. At this moment, the monk enlightened. However the most important point in the teaching of the Chan School lies in Introspection which means the turning of one's own light to reflect inwardly.

(E) The Mental Dharma of the Chan School

The Chan School is also called the Mental (Hrdaya) School. What are the Mental Dharma? Bodhidharma thought that people suspected him as a wall-gazing Brahman and he therefore commended the **Lankavatara-Sutra** as nearest to his views. The **Lankavatara Sutra** states: "Buddha speaks that Hrdaya (Mentality) is the main doctrine and the gateless is the Dharmaparyaya". It lays emphasis on the dismissal of the Five Dharmas. The Five Dharmas are Name, Phenomenon, Ordinary Mental Discrimination of Dharma, Corrective Wisdom and Absolute Wisdom (Bhutata-thata). The Name is given by the people, it falls into the active side, e.g. ability to transform the object, it should be dismissed. The Phenomenon

is realm, it falls into the passive side, e.g. the object that is transformed, it should be dismissed. The Ordinary Mental discrimination of Dharma in "thought consciousness" (Monovijnana), we should transform this consciousness into wisdom, therefore it should be dismissed. If we feel this wisdom is corrective wisdom, but it is still a relative term, as the **Vajrachhedika Sutra** says: "Tathagata has no formulated teaching to enunciate. Because Tathagata has neither whence nor wither, therefore He is called 'Tathagata.'" Therefore the corrective wisdom should be dismissed. Tathagata (Suchness) is Buddha, Bodhisattvas cultivating their spiritual experiences through every life for the purpose of being a Buddha, then the Suchness is the final stage to attain seems to be retained. But according to the tradition of the Chan School Bodhisattiva Manjusri sudden thought of his view on Dharma and his opinion on Buddha, he therefore was sent out to the Iron hills by the Awe-inspiring majesty of the World Honoured One. Therefore he reached such a stage, that Suchness should also be dismissed. We may see the 8th chapter of **Sudden School and Gradual School of the Sutra Spoken by the sixth Patriarch, Hui-neng, on the High Seat of the Gem of Law** states that Shen-hsiu asked his pupil Chih-shen to go to Tsao-hsi to plagiarize the lectures of Hui-neng. The sixth Patriarch called Chih-shen and gave him an instructions by saying:

"The Self is nothing but a phantasm created by the union of Panca Skhandhas.

And phantasm can have nothing to do with the absolute reality
To hold that there is Tathagata for us to aim at or to return thereto
Also fails within the category of 'Impure Law.'"

So we have nothing to obtain from the Dharmas. Then the question arises that is there nothing to obtain is the Mental Dharma of the Chan School? If so why the Sixth Patriarch again says:

"To realize that nothing can be seen but retain the concept of 'Invisibility',

It is somewhat like the surface of the sun obscured passing clouds:
To realize that nothing is knowable but retain the concept of 'Unknowability',

May be likened to the spotless sky disfigured by lightning fleash."

Therefore our ancient scholar said: "I am wishing to speak while the words disappeared. When my mind is thinking while thoughts gone." Confucius and Lao-tze have also given same feelings. Confucius said that I have nothing to speak about it. Lao-tze said: "TAO that may be called TAO is not the invariable TAO." He again said: "The Knower will not speak out and the Speaker will not know it." The Dhyana Teacher Huai-jang of Nan-yuen also said: "To speak about it to anything would not hit the mark." If we have any idea of discrimination, it will be different, like the distance between the sky and the earth. Because the Chan School transmits the Dharma by mind to mind, therefore we say 'Mentality' is the

main doctrine of the Chan School. There is no definite Dharma to give, nor have any gate for us to enter, therefore we say that Gateless is the Dharmaparyaya.

Note: The word TAO being given a metaphysical meaning by Lao-Tze. That is to say, the assumption is made that for the universe to have come into being, there must exist an all-embracing first principle, which is called TAO.

The Dhyana teacher Fa-yen of the 5th Patriarch Vihra at Chi Chow (present Hupeh Province) asks what is Chan Buddhism. If I speak of Chan here, it will be like speaking to a person, how to be a thief. One day a boy asked his father who was the thief: "Father, when you become old, how am I to support my family? Therefore you must teach me how to be a thief." The father said: "It is very good." One night the father took his son to a big hall and opened the almirah and told the boy to enter it. He then took the contents. The boy entered it. The father closed the almirah and locked it. He then made some noise in order to wake up the people at night so that they might see that a thief was inside and himself went away. People got up and lighting the candle found no one. They therefore concluded that the thief had gone away. The boy inside the almirah began to think, why his father had locked him up. He was feeling very much depressed. He however made a noise like the noise made by a rat. The maid servant brought a light, opened the almirah and wanted to drive away the rat. When she opened it, the boy came out, put off the light and threw down the maid servant on the ground. He then came out on the road, followed by the members of the household. He saw a well by the roadside and threw a stone into it, hiding himself somewhere. The people in pursuit thought that the boy had jumped into the well. He then went back to his own house. He was greatly annoyed with his father, who asked him how he had escaped. The boy explained how he managed to do so. The father was happy. This story illustrates the secret of Chan Buddhism. Confucius said: "It will give the people rules and regulations, but cannot make the people skilful". So Confucius again said: "I do not open the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself." If a person wishes enlightenment he must depend on himself. The learned Audiences can only give people the key showing the doubtful point and nothing more.

The mental dharma is different from a cake. If any one says he can give Dharma to the people, he must be a mad man. Buddha, however, for the sake of understanding a half gatha, left the world and entered the monastic life, how then can we say that there is no Dharma. **The Sutra Spoken by the 6th Patriarch, Hui-neng, on the High Seat of the Gem of Law** states:

"Should they fail to enlighten themselves, they ought to ask the very pious and learned Buddhists who understand the teaching of the Highest School to show them the right way. It is an exalted position, the office of

a pious and learned Buddhist who guides the others to realise the essence of mind. Though his assistance, one may be initiated into all meritorious Dharmas. The wisdom of the past, the present and the future Buddhas as well as the teachings of the twelve sections of canons are imminent in our mind; but in case we fail to enlighten ourselves, before we can do so, we have to seek the guidance of the pious and learned ones. On the other hand, those who enlighten themselves need no extraneous help. It is wrong to insist upon the idea that, without the advice of the pious and learned, we cannot obtain liberation."

This chapter we can use as notes of Sakyamuni's **Gatha of Delivering the Dharma** which states: The law of the original law is not law, the law of 'not-law' is also law, while I am delivering 'not-law', then which law has been the law?

The Sutra Spoken by the 6th Patriarch, Hui-neng, on the High Seat of the Gem of Law again states:

"In future, if an initiate of my school should make a view in company with his colleagues and fellow-disciples to devote their whole life without retrogression to practise and commemorate the teachings of this 'Sudden School' in the same spirit as that for serving Buddha, he would reach without failure the Path of Holiness (i.e. Buddhahood). (To the right men), he should transmit from mind to mind the instructions handed down from one Patriarch to another; and no attempt should be made to conceal the orthodox teaching. To those who belong, to other schools and whose views and objects are different from ours, the Dharma should not be transmitted, since it will be anything but good to them."

It seems to be that there must be a Dharma for transmitting. But of those who belong to other school and whose views and objects are different from ours, it will be anything but good to them. There was a Chan Buddhist named Chiao of Kai Shen. He first studied Chan Buddhism from the Chan Buddhist Fu of Chang-lu without any success. He then went to the 5th Patriarch of Chan School of China. One day the 5th Patriarch asked Chiao in his room: "Sakyamuni and Maitreya were his followers, who is that 'His'? The monk Chiao answered: "The bearded Chang Shan and the Black Lee Shih", The 5th Patriarch approved of his idea. At that time the Sthavira Yuan Wu heard it and said: "Although it is good answer, but it is not so concrete, we have to search it further." Next day the monk Chiao went to the 5th Patriarch's room and he asked Chiao the same question. The monk Chiao said: "Yesterday I told you about it" The 5th Patriarch said: "What did you tell me yesterday?" The monk Chiao said: "The bearded Chang Shan and the Black Lee Shih", the 5th Patriarch said: "No, no." The monk Chiao said: Why you said 'yes' yesterday?" The 5th Patriarch said: "Yesterday your answer was right, but today you are not." The monk Chiao was thereby enlightened. Later on the Chan Buddhist Chiao was residing at the Monastery of Kai Shen and he

saw the Chan Buddhist Chang Lu in a prosperous condition. The monk Chiao succeeded to Chang Lu and forgot his original attainment. One day he was worshipping Buddha, and felt a severe pain in the chest and became serious ill and died. Thus we know, how terrible is the Law of Karma. The Dharma is protected by the Eight Demons (i.e. Gandharva, Pisaca, Kumbhanda, Preta, Naga, Putana, Yaksa and Raksasa). The monk Chiao didn't give attention to what the 6th Patriarch said that transmitting the Dharma to those who belong to other schools and whose views and objects are different from ours, it will be anything but good to them.

The things of Chan School of Buddhism is different from the game which children play. In olden days when followers of Chan Buddhism met each other, they lifted their eyebrow and winked, and sometimes they showed the Dharma duster and lift fist; when the one struck with his sticks and the other shouted. It thus became very clear as to who was the guest and who was the host. Such practice had its utility. Once upon a time a Chan Buddhist named Tan asked the priest Hui-an, what is the significance of the Patriarch came from the Western World? The priest Hui-an said: "Why you don't ask the significance of yourself?" "What is the significance of myself?" said the monk. "You should look into the utility of secretness" answered the priest. The monk said: "What is the utility of secretness?" The priest Hui-an then closed and opened his eyes and the monk became enlightened. Such potential words which contain the utility of transmission from mind to mind. After the Sung dynasty such things greatly prevailed in China. Some people draw portraits, some lift the coaches, some beat their seats and others worship gods like ladies and still others point to the east and talk to the west. This shows that there are so many curious methods. They made the Chan Buddhism like a drama and thus it is useless to talk about it.

(F) The Utility of the Chan School of Buddhism

The utility of the Chan School of Buddhism is not so easy to comprehend as the School of True Word. In the School of True Word, they have a method to stop calamities, the method is that of subjugation of the demons, of increasing and improving and the method of Bhakti (reverence and love). People who practice such methods, if they pray for rain, or to stop rain, or for cure of illness it always has effect. The enlightened person of Chan School of Buddhism himself knows that he is enlightened, and knows even the days of his death beforehand. But young people look upon it as of no use. They think they should do some service to the people. Recently I have seen an article On Enlightenment. It says that when a person is enlightened he cannot escape from death all his efforts are in vain. The Chan Buddhism is only for those people, who think of money and of power. It is like cold water on his head. Such ideas are very interesting and childish. Because they don't know the doctrine of Chan

Buddhism which settles the problem of birth and death is different from the two vehicles of Buddhism (Sravaka and Pratyekabuddha). If the problem of birth and death is once settled, it is settled for ever, and they leave off from the transmigration in the six ways, Buddha called it as dry sprout. The Chan Buddhists on the other hand will not forget their origin and will accord with the transmigration in the six ways. Even if he born in the ways of transmigration other than human way his power of good fortune is increasing and his wisdom is progressing. They leave off the cycle of transmigration in the six ways they are within it and they will settle the problem of birth and death within it. His achievements of corrective wisdom straight goes to the Sarvajna, and they will get true power and utility. Such power and utility may reveal themselves in different shapes, for the sake of propagating Dharma. It will increase the welfare of living beings and make great contribution to human society. Therefore the Supreme Enlightenment is the greatest thing for the people. As for example, the 2nd Patriarch in China Hui-k'e of the Chan School who, to induce Bodhidharma to receive him, is said to have cut off his left arm in the snow in order to prove his firmness and determination. The Chan Buddhist Chao Chou who is still travelling in search of truth at the age of eighty. The Chan priest Chang Ching while doing meditation seven lush mats were torn. The priest Hsueh Fung went up to the Tung hills for nine times. These Chan Buddhists never cared for their own life and faced many difficulties. Because they wanted to know the truth of supreme enlightenment. If an enlightened person after his death, all efforts were finished by his spiritual cultivation, and the sages will not do such foolish things. I now wish you all to understand the utility of Chan Buddhism. I will proceed to give you the facts and reasons of Chan Buddhism.

The Facts: It is known to everyone that Su Tung-po in his past life was the Dhyana teacher Chia of the 5th Patriarch Vihara. If we see his poem written on the wall of the Monastery of Golden Hills we would conclude that he was not a Buddhist monk in one life. His poem states: "There is a monastery of Golden Hills on the lofty peak that rises from the sea, Su Tung-po the white-haired old man has come again; In my past life I was the monk Te-yun, I still have the impression of the Sumeru terrace." His another poem entitled **Seeing the true body of the 6th Patriarch** states: "I am a Buddhist monk, and I had cultivated the spirit for the last three lives; it was by mistake of one thought, I am going to receive one hundred years sufferings." In this way he admitted that he had been a Buddhist monk for three lives. In the Sung dynasty, Su Tung-po was holding a very high post in the Court. His essays and poetry were incomparable and his calligraph and painting had also no comparison. The past life of such a man must be attained a stage of wisdom.

The Abbot of the Monstery of Golden Cow named Hui-Yet was re-born in Chen's family of Shun Te district of Kwantung province. In his twelveth generation Mr. Chen Hsin-chiao said: "The thirteenth ancestor

previous to this named Chi-may who had six sons and the elder one Hui-yet was my ancestor. When he was born (the month of March of the 40th year of the emperor Wan-li's reign of the Ming dynasty) the whole family saw a Buddhist monk who wore a blue-coloured dress enter the room and he suddenly disappeared. His name was called Hui-Yet during boyhood. When he was 14 years old he entered to the college and graduated at the age of 18. He married a girl whose father Hwang Shih-chun was the chancellor of Imperial Institute. Between the age of 19 and 21 his wife gave him two sons. At that time he was appointed as Hsin Jen or Protocol of the Department of Etiquette of the Court. He was sent out by the emperor to Kiangsi province to make obsience to the great scholar late Hsu Yuan-ching. After he had finished the job and was going back to the capital, he felt very thirsty. The local people said that there is a Monastery of Golden Cow on the Golden Cow hills and he could get water there. When he reached the Monastery all the monks bowed down and welcomed him. They said: "Are you Hui Yet our Patriarch?" He was surprised and said: "Hui Yet was the name given to me in my boyhood and now I had changed it to Mei-hsueh. Why then call me as your Patriarch?" The Receptionist monk said: "You are the true Patriarch of all of us. The monk Hui Yet of this monastery locked his door on the morning of March 4th of the 40th year of the emperor Wan Li's reign of the Ming dynasty (1612 A.D.). He said to the monks that he will pass away at noon-time and after 25 years on August 18th, he will come back to this monastery and will open the door. You all remember this and don't disobey my words. On the previous day the Abbot Wu-chin and the Registrar were told in their dreams by the God of the Monastery that your Patriarch will revealed as officer come here tomorrow noon. The date was in accord with your will. Today was that day and you come to us, and we therefore look upon you as our Patriarch. The Protocol entered the monastery and saw everything was familiar to him. He felt greatly surprised. When he went to his own room, he saw the door and the window covered with dust. So he concluded that they were all old. He was satisfied. He then asked his servant to bring a ladder and make a search for his key which was kept hidden at the ceiling. He opened the door and saw his bedding still there. He sat on the bed and died smiling. His dead body was cremated and his dress and hat were brought back to his house for burrial in accordance with the Court's order. My ancestress gave education to her two sons and she built a small hut at the bank of Kan Chu Shoal and there she worshipped the Bodhisattva Avalokistevara for the rest of her life. At the age of 83 she died a natural death. This fact was written in the Genealogy of Chen's Family and the records of the Ming dynasty also mentioned this. So this can be regarded as a fact.

The Reasons: If we see the previous chapter on the twelve nidanas (they are the twelve links in the chain of existence), we will come to know that the reasons of transmigration in the six ways and will keep on

revolving. The Karma of the three periods was very clear to us. Because everyone has got the eighth consciousness (or Alaya-vijnana). The Alaya-vijnana, means "storehouse consciousness" because it "has in it the idea of storing: it is both able to store and to be stored." It is also called the "maturing consciousness," or literally, "varying maturing consciousness", because the fruits or phenomena evolved from it mature at varying times and in varying categories. And finally, it is called the "seed consciousness", because within it are stored the "seeds" or germs of all things both within and outside of our existing world. This eighth consciousness will come to the womb of a female some time at the moment. When the child was conceived this consciousness entered it, it is called the occupation of the house. When the people die, this consciousness will go out the body after the seven previous consciousness. Therefore the **Completion of the Doctrine of Mere Consciousness** states: "It comes first and goes out last, so that it is the master of the body." The consciousness is with the body so it is revealed; the body also depend on the consciousness and therefore the body can be retained. The two things depend on each other. If this consciousness go out the body will perish. The consciousness with its good or bad seeds and in different circumstances will be reborn. This is just like leaving a house, when a house falls down people will go to another house. Only because of the separation of body and soul we do not know about our past life. The idea that when life ends it is like the extinguishing of a lamp. This is a Uchedadarsana (or the view that death ends life).

The above mentioned about Dhyana teacher Chia of the Fifth Patriarch Vihra and Hui Yet of the monastery of Golden Cow brought their wisdom of their past life. That being revealed they attained very eminent positions in the present life. This was not revealed now only but also in their after lives. The Premier Pai Hsiu of the Tang dynasty pointed out a portrait of the sage-monk on the wall and asked the Dhyana teacher Hwang Po and said: "The portrait is there, and where the sage-monk is to go." Hwang Po shouted "Pai Hsiu" and the premier bowed before him. I hope you will realize the significance of this story. Now that there are too many subjects for study, young men have no time to study on Chinese classics, and very few will think of their future life. Therefore they do not know the causes and facts of the transmigration of the wheel. Confucius said: "He traces things to their beginning and follows them to their end. Thus he knows what can be said about death and life." (see **Appendix III of the Book of Changes**). Because life is short and is easily passed, we must lay emphasis on the subject and study it carefully.

Like other religious sects Buddhists do not follow their religion blindly. Buddhists believe that Buddha's teachings depend on three measures. First is the measure of reasoning upon the things manifest. For example, when we see it raining, and we conclude that it is raining. Second is the measure of comparison and inference, as for example if it

had rained at night when we were asleep, next morning by looking at the court-yard and the roads and the wet roof we come to the conclusion that we had very heavy rain last night. The third is the measure of argument based on authority. Like when the mother told a child that when you were born it was raining. These three measures are like three scales. If we have one of them upon things we will believe it. Only foolish people believe in the measure of reasoning based upon things that are manifest. They are not prepared to believe that they had their own ancestors, because we understand we have our ancestors due to the measure of comparison and inference.

We perceive the stage of enlightenment in this way when we drink water, we ourselves only know whether it is hot or cold. We know these things depend on comparison and not by things manifest. We know that in our history there were many learned men they renounced the world, or they left their homes and then entered the monastic life, because they were keen to know the affairs of enlightenment. Tonight I don't think our audiences will not believe if their mother said that it had been raining when they were born. I will quote a **Song of the Way of (Mystic) Experience** written by Dhyana teacher Yung Chia:

The power of liberation is unthinkable and its wonderful utility is also limitless.

I bother not with the four necessities of a monk,

Nor do I mind of the ten thousand Liang of gold.

Even if I tear my body and cut my bones into pieces.

I shall not be easily re-compensed,

The clear apprehension of a sentence will cross over millions Kalpas.

The king of the Dharma is most supreme,

I with the unlimited number of Buddhas would like to be joined in the Enlightenment.

I wish to explain the gem of Buddha's principles,

And I am sure all faithes will respond to it."

I use this song as a conclusion to this chapter.

CHAPTER III

The Relations Between The Chan School And Buddhism

Last week I talked about Five Vehicles of Buddhism, we Chinese scholars do not look upon it as supreme. Lao-tze's doctrines of quietness, purity and inactivity is in accordance with emptiness, formlessness and uncreatedness of Buddhism. Chaung-tze said; "I have abandoned my

body and discarded my knowledge, and so have become one with the Infinite." It seems in accordance with what Buddhism was said of let down your mind and body and release of all your thoughts on worldly affairs. Chuang-tze again said: "The superman's mind is like a clean mirror in which is itself motionless and reflects all form." This in other words of Buddhism means that the mind will be able to distinguish in all aspects of things namely the fundamental meaning will remain as it is. Therefore the teachings of Lao-tze and Chuang-tze are nearest to the door of Chan Buddhism. China only needs the Patriarch's Chan Buddhism. Therefore the relations between the Chan School and Buddhism is very important. I shall give some important points as follows:

(A) A Great Service to Buddhism by the Chan School

In 214 A.D., the emperor Wu Ti of the Yuan Wei dynasty listened to the Taoist K'ou Chien-chih and his premier Ts'ai Hao and ordered for the persecution directed against Buddhism. Many Buddhist statues and canons were destroyed and very large number of monks and nuns were killed. In the fourth year of Wu Ti's reign of the North Chou dynasty (564 A.D.), the emperor listened to a Taoist named Chang Pin and he also ordered the destruction of the Buddhist religion. During the emperor Wu Tsung's reign of the Tang dynasty, (841-846 A.D.) he listened to a Taoist Chao Kuei-chin's advice and ordered the destruction of Buddhism and collection of the bells and copper statues of the monasteries. He asked his officers to make coins out of the copper status and agricultural implements of the Iron. The gold and silver was asked to be deposited in the Government Treasury. People were to surrender Buddha's potraits and vessels of Law to the government within one month. This is called the crisis of the Three Wu in the history of Buddhism in China.

After the emperor Wu Ti of the North Chou dynasty died and Hsuan Ti came to the throne, he ordered the restoration of Buddhism. In the tenth year of the emperor Wen Ti's reign of the Sui dynasty (589 A.D.), the emperor encouraged people to build temples and monasteries, and permitted three lakhs of people to become monks and nuns. When the emperor Tai Tsung of the Tang dynasty came to the throne, he greatly respected Buddhism. From the tenth year of the emperor Wen Ti's reign of the Sui dynasty (589 A.D.) up to the emperor Wen Tsung's reign of the Tang dynasty (1005 A.D.), these four hundred years can be called the golden period of Buddhism, because the Ten School of Buddhism and the Five Sects of the Chan School continued to flourish. In this period, of course the Chan School prospered while other Schools of Buddhism like Tien Tai School had many prominent monks, for example Chih-i and Hsuan Lang. Tu-shun, Hsien-shou and Cheng-kuan are noted patriarchs of the Hwa Yen School; Hsuan-tsang and Kuei-Chi of the Dharmalaksana School; Tao-hsuan, Tan-i, Ta-ming and Shan-hun of the Vinaya School who occupied highest positions in our Chinese Buddhist field. The School

of True Word had also many great saints like Subhakarasinga, Vajramati and Amoghavajra etc. After the Emperor Wu Tsung's reign of the Tang dynasty, the other schools of Buddhism declined, but the Chan School came up like grass that sprouts in the spring season. Up to now all the seats of Buddhist learning in China belong to the Five Sects of the Chan School. Now the followers of the other Buddhist schools still can study their own doctrines in the monasteries; it is really due to the support of the Chan School. Then the Chan School thus did a great service to the Buddhist religion in the history of Chinese Buddhism. The Chan School may be said as one of the main armies for the protection of religion under the king of Dharma.

Due to the Three Wu emperors' edicts for destruction of Buddhism, the Buddhist canons were destroyed by fire, and so were the implements of worship. These things will affect the propagation of the Buddhism of other schools. But the followers of the Chan School were either living on hills or by the side of rivers, even under trees or in jungles where they cultivated matters of spirit and propagation of their doctrines. If the government did not interfere with them they could stay anywhere they liked and made the grass as their dress and eat the fruits of trees, or they can built a small hut on top of a peak. They felt neither of hunger nor cold and they had no dispute with others in the society. When the time comes they will again collect five hundred or a thousand people and can come out again. Therefore they can render wonderful service to the Buddhist religion.

(B) Personalities of the Chan School

The Dharma of the Ten Schools of the Buddhist religion is identical but the people of China have greater affinity to Mahayana Buddhism. The teachings of the Schools of Confucius and Lao-tze are also in harmony with Buddhism. Therefore the Chinese people are keenly interested in Chan Buddhism and produced many eminent persons. According to **The Origin of Five Lights of Knowledge**, from the birth of the sixth Patriarch of the period of I-Fung of the emperor Kao-tsung's reign of the Tang dynasty (676 A.D.) up to the period of Pao-yu of the emperor Li-tsung's reign of the Sung dynasty (1253-1298 A.D.), there were 1,900 sage-monks of the Chan School. After the period of Pao-yu of the emperor Li-tsung's reign of the Sung dynasty, we read from the **Remaining Gems of the Tri-pitaka of the Sung Dynasty**, and the **Memoirs of the Eminent Priest of the Yuan and the Ming Dynasties**, and from the beginning of the Ching dynasty up to now, there were about several hundreds great saints of Buddhism who attained enlightenment. From the period of I-fung of the emperor Kao-tsung's reign of the Tang dynasty (676 A.D.) up to this day that is the period of 1,279 years on an average hardly two Buddhist sages are produced in every year. Among those Buddhist sages, some knew of their

birth and death beforehand. Some entered Samadhi and died. Some preserve their body even after their death, and some make prophecy. There was a Dhyana teacher named Yin-fung. He died with his head on the ground and feet above. Another Dhyana teacher Pu-hwa who rang his bell, jumping in the air and became enlightened. The priests Ko-chaun who played with a dragon, and monk Hui-chung who used to ride a tiger. The six supernatural powers are showing the utility of Butha-tatatha. This country have produced many great saints after Buddhism was introduced into China. If lay men look upon it, they feel proud of it.

(C) The difference between the Sections of Teaching and Intuition

The thickly populated monasteries are always divided into two sections, one is the teaching section and the other is intuitional section. The Kuan Tsung Preaching Vihra belongs to the former and the Kao Ming Monastery of Golden Hills belongs to the latter. The difference between the two sections is that one is within and the other outside. Those people who relied on the written words of Buddha belong to the teaching section, and those who relied on inner light belong to the intuitional section. All schools of Buddhism except the Chan School belong to the teaching section. Therefore the **Shui Fa Min Yen Sastra** states: "It is Buddha's dharma that if any one looks at the mouth of Buddha he must belong to the teaching sect. If he looks at the mind he must belong to the Chan school."

There was a Dhyana teacher named Hsiu-chen of Hu Kuo Monstery who was under instruction of the priest Pao-tze of Hu-nan. When the priest Pao-tze was seated on the Dharma seat, the Chan Buddhist Yen-hwa came and asked him: "What is the true Buddha-nature?" The Priest Pao-tze said: "Who is there who has not got Buddha-nature?" After this meeting the Sthavira asked Yen-hwa and said: "Do you remember the words that you asked the priest Pao-tze just now?" "No," said by Yen-hwa. "You are so kind and compassionate, why can't you remember them? Who is there who hasn't got Buddha-nature? All living beings have got Buddha-nature." So the Chan Buddhist Yen-hwa says: "Thank you very much for clearing my doubts." The Dhyana teacher Hsiu-chen heard this and angrily said: "This fellow has no eyes, and he will make others also blind." He then called the Dhyana monk Yen-hwa and asked him: "What did the Sthavira just now said to you?" The Chan Buddhist Yen-hwa repeated his story of removal of his doubts. Hsiu-chen said: "Buddha's Dharma is not what he said. If you don't believe it, you can go and ask the priest Pao-tze." He then called on the priest Pao-tze and requested him to approve of the matter. The priest also says: "Buddha's Dharma is not this." "Just now the Dhyana teacher Hsiu-chen was telling me that Buddha's Dharma is not this. I have therefore come over here to enquire from you, and you please solve my problem," said the monk Yen-hwa. The priest says: "You go and ask him." Therefore the Chan Buddhist

monk Yen-hwa went to see the Dhyana teacher Hsiu-chen and bowed down before him and said: "The priest asked me to come over here to have instruction from you." "You may ask me" said the Dhyana teacher. "What is Buddha-nature?" The Dhyana teacher Hsiu-chen says: "Who has got the Buddha-nature?" The Buddhist monk Yen-hwa was suddenly enlightened and his whole body was full of perspiration. He said to all members of the monastery that from now I will offer my whole life for the propagation of Dharma. Later on he became the abbot of the monastery. Judging from this story we come to know that the Sthavira's explanation of Dharma by mouth was the methods of teaching and the Dhyana teacher Hsiu-chen's explanation of truth by inner light was the function of intuition.

The difference between the intuition section and the teaching section, according to the teachings of Confucius is this:—Intuition is "praise the virtuous nature" and the teaching is "pursue the path of inquiry and study." According to Lao-tze's doctrines, intuition is "the practice of Tao consists in subtracting day by day," and teaching is "because of study, we daily increase in desire." The followers of the teaching section realized faith by hearing and interpreting, as Confucius said: "Cheng (Sincerity) which comes out of enlightenment is to be ascribed to instruction," while the followers of the intuition section become in harmony with the universe by thoughtless. It is just as Confucius said: "Enlightenment which comes out of Cheng (Sincerity) is to be ascribed to the nature." It can also be explained in relation to worldly affairs in the following manners. The methods of the teaching section is like text books of a commercial college and the methods of the intuitional section is like business experience by which a small employee rises to become the general manager. These things are given only for comparison and inference. Comparison and inference do not always give the same result as we desire them. We should inquire into the matter thoroughly with a humble mind. The Dhyana teacher Pai-chang said: "If the mind is empty, the sun of wisdom will be revealed by itself." The priest Nan-chuan said: "Truth is suchness. There was no thought about it. If there is thought it and it will be covered by the unreality of five Skandhas. Then the name of living beings and Buddha will be created." Priest Te-shan said: "If any object of the phenomenal world is not connected with the mind and the mind is not applying to any object of the phenomenal world; then the mind will be vacant and ingenious, and it will also be empty and mysterious." Dhyana priest Fu-ku also said: "When we want to think of worldly affairs, even for a second, they will be there that is they have been born in our mind already." What Mencius talked about the goodness of human nature and Hsun-tze talked about the human nature is evil, actually both of them did not realize the true meaning of "While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium." Among such things if there is a little difference, it becomes like the difference between the earth and sky.

I think now you know the difference between the teaching and the intuitional sections. As a matter of fact, teaching is the section of writing and the intuition is the section of unwriting. They are in accord with each other. Now we are away from Lord Buddha for a very long time and the intellectual foundation of the people is going down. Therefore the followers of the teaching section only depend on book knowledge and there are very few who cultivate their spiritual experiences. This is like a degenerate period of Confucianism, people only devote time to explanation of each word of the classics and forget to do the work of rectifying their hearts, sincere in their thoughts, extended to the utmost their knowledge and investigation of things. Followers of the intuitional section they only know the introduction part of the Chan Buddhism. How to make the future of Buddhism bright depends on the audience now you should all work together for Buddhism so that it can prosper in the atomic age.

CONCLUSION

I have finished my paper on Buddhism and the Chan School as directed by Prof. Tan Chun-yi. Buddhism is like a treasury hall, and the Ten Schools are like the ten doors of the hall, each door leading to the treasury centre. As I am a student of Chan Buddhism I talked you about it. I do not mean to say that the Chan School is better than other schools. These lectures are scars left in me by the beating of my teacher the abbot Hsuyun. I have given you everything that is there. There are facts, reasons and methods in these lectures. If you believe it then follow it and it save your labour in your search of Buddh-dharma. If you like to read the Buddhist canons, you can begin with Mahayana sutras. If you want a consise introduction of Buddhism, you should study the **Sutra Spoken by the sixth Patriarch, Hui-neng, on the High Seat of the Gem of Law, Sraddhotpada Sastra, the Vajrachehedika Sutra and Surangama Sutra** etc. which will germinate the wisdom seeds in the Alaya field and follow the methods of without recollection, without form and without abiding which laid down by the **Sutra Spoken by the Sixth Patriarch, Hui-neng, on the High Seat of the Gem of Law**. You should embody the course of the Mean and stop your liking and disliking of things and you will then see your nature and attain Buddhahood. The Deva Maras and the fire in the Kalpa of destruction will not do any harm to you now. You will find happiness everywhere. Goodby !

A Sanskrit-Chinese Glossary

| | | | |
|----------------------------|------|------------------------------|--------|
| Abhidharma-Kośa- Śāstra | 俱舍論 | Midāna | 因緣 |
| Abhidharma | 不思議事 | Nirvāṇa | 涅槃 |
| Āgama | 阿含 | Prakṛit | 自性 |
| Ālaya | 阿賴耶 | Pañcaskandhas | 五蘊 |
| Amītibhā | 阿彌陀佛 | Prajña | 般若 |
| Anagha | 不空 | Pratyakabuddha | 緣覺 |
| Ananda | 阿難 | Saddharma-Piṇḍarika Sūtra | 法華經 |
| Avadāna | 譬喻 | Sākyamuni | 釋迦牟尼 |
| Avatambala | 華嚴 | Samsāra | 生死 |
| Āryasāra | 提婆 | Sarvajña | 一切智 |
| Bhakti | 敬愛 | Śāstra | 論 |
| Bodhidharma | 達磨 | Sākhya | 數論 |
| Bodhicattva | 菩提 | Sata-Śāstra | 百論 |
| Bhūtatathatā | 真如 | Satyasiddhi-Śāstra | 成實論 |
| Buddhaviśā | 佛圖澄 | Sattva | 眾生 |
| Dāna-Pāramitā | 布施 | Sīla | 戒 |
| Dova-Māra | 天魔 | Śradhotpāda-Śāstra | 起信論 |
| Dharmalakṣaṇa | 法相 | Śrāvaka | 聲聞 |
| Dharmaparyāya | 法門 | Sukhākaraśinga | 喜無威 |
| Dharmarākṣa | 三法藥 | Sukhāvatī | 淨土 |
| Dhyāna | 禪 | Sūnya | 空 |
| Drāḍaśanikāya | 十二門論 | Sūrangama-Sūtra | 楞嚴經 |
| Gāthā | 偈 | Sūtra | 經 |
| Geyā | 頌 | Sūtra of Vajra Apex | 金剛頂經 |
| Harivarṇa | 頌梨 | Sthavira | 首座 |
| Hīnayaṇa | 小乘 | Tathāgata | 如來 |
| Itivṛttaka | 本事 | Tripiṭaka | 三藏 |
| Jātaka | 本生 | Vairocana-Sūtra | 毘盧遮那佛經 |
| Kalpa | 劫 | Vajramatī | 金剛智 |
| Kānti | 勸 | Vinaya | 律 |
| Kāyapaṭiśāṇa | 如來 | Vaipulya | 廣 |
| Karma | 業 | Vīrya | 精進 |
| Lakṣavatāra-Sūtra | 楞伽經 | Vajrachchedikā | 金剛經 |
| Mādhyamika | 中觀 | Vimalakīrti-Sūtra | 維摩經 |
| Mahākōṣya | 摩訶訶 | Vyākaraṇa | 授記 |
| Mahāvīra | 大乘 | Lochedadarśana | 龍樹 |
| Mahāvīra | 文殊師利 | Uāna | 闍維 |
| Monovijñāna | 意識 | Upāśāna | 居士 |
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